2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

561 expected to be of service to his elders. In company, according to
[576] Olpp, only coevals may sit and discuss together; and when once a person has taken up the word, he may not be interrupted before he has had his say.[1]

561 In family life also respect for age is inculcated in every way. The
593 children, as we have seen, remain in the same hut as their parents till marriage, and are thus directly dependent upon them both morally and for the means of subsistence. The authority of the parents makes itself felt at all stages of life, and they must be treated with affection
888 and regard. This is seen especially in old age. Although, as we shall
603 subsequently notice, old people might under special circumstances
576 be abandoned to their fate, as among the Bushmen, yet normally the grandparents are regarded with deference; they are spared all possible work, and everyone in the family has the duty of being helpful to them. The terms *ti //ndob* " my grandfather ", or *ti //ndosa* " my grandmother ", are used as expressions of extreme respect, not only to one's own grandparents, but also to old people in no way related to the family.[2]

561 Among brothers and sisters the same regard is noticed for relative
576 age. We have already seen how in the kraal their huts are ranged in
593 definite order of seniority, and the mere fact that there is this tendency for brothers to live together indicates the strength of family feeling. Of a number of brothers the eldest always has the honoured place and the first voice in any debate; in family affairs his opinion carries authority. Only elders may address their juniors directly by name. They themselves must be spoken to by special terms: *eaxis* in the case of the eldest sister, *aixa* or *aixiros* in the case of all others older than the speaker; *aboaxûb* for the eldest brother, and *boaxirob* for the others. The behaviour proper to brothers is due also to all the people called " brother ", and little difference is made, says Mrs. Hoernlé, by the fact that they may be, for example, the sons of the father's brother, and not of one's own father.[3]

576 Between brothers and sisters, however, there is a strong taboo in
593 later life, although as children they may run about together. A sister is a *aixa*, a person to be respected, not to be spoken to or of lightly, and her brother is said to be shy, *aes*, in her presence. He must never

[1] *Supra Propers*, 23.
[2] Schultze, op. cit., 320.
[3] Hoernlé, "Social Organization of the Nama," 22; Schultze, op. cit., 322. The term *aixa* is derived from the Dutch *ou*, old, and *aixiros*, *aixa*; *aixa* or *aixiros* are formed with the Nama diminutive particle *ro*. *Aboaxûb* and *boaxirob* are similarly derived from the Dutch *boas*, brother.